

better off by not having it. Be satisfied with your small portion, whatever it may be. Too much prosperity for an individual is a bad thing. It breeds idleness and that leads to sin."

SOYEN SHAKU AT KAMAKURA.

In preparing the Rt. Rev. Soyen Shaku's book for publication which is now ready for the market under the title *The Sermons of a Buddhist Abbot*, we came into possession of an interesting picture showing the author in his pontifical robes, standing under the gateway within the grounds of his mon-



astery at Kamakura, Japan, and we take pleasure in presenting it here to our readers who may be interested in the thoughtful expositions of the religion and philosophy of a modern Buddhist priest.

BOOK REVIEWS AND NOTES.

THE TRUTH ABOUT JESUS OF NAZARETH. By *Philip Sidney*. London: W. Stewart & Co., 1904. Pp. xi, 215. Price, 2s. 6d.

Philip Sidney deems it his duty to speak "The Truth About Jesus of Nazareth" in plain language, and he derives his opinion "from a study of the Gospel narratives." He proves to be a close reader of the Scriptures and the ideal Jesus disappears in the scrutiny of a man who scorns to read the records in the light of later interpretations. He appears to accept the trust-

worthiness of the Gospel reports. He believes with the *Encyclopedia Biblica* that the Gospels contain at least some absolutely trustworthy facts concerning Jesus, but he refuses to recognize the claim of the Nazarene to be the Son of God. There are many hard things stated in these pages, and as an instance of the view-point taken by the author and the style of his book we will reproduce here some passages from Chapter VI, "His Repute in Nazareth and His Relations With His Family." These are based upon the several divergent reports of the Gospel, which, however, agree upon one point, that Jesus was driven out of Capernaum, which caused him to say that no prophet is accepted in his own country. The reason why his countrymen were offended with Jesus is variously stated in the different Gospels, but they agree in the fact as it is stated by Luke (iv, 28-30):

"And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way."

Mr. Sidney argues:

"This is the disciples' method of saying that he fled. It is their usual expression on such occasions, or something like it. This story is very instructive as to what Jesus's own townsfolk thought of him, and is also an illustration of the painful attempts at accuracy of the Gospel writers. Matthew says he did *not many* mighty works. Mark says *no* mighty work. It is to be observed that he could do no mighty work because of their unbelief. He had not power *in himself* to do anything with people who had not faith in him. Matthew omits any reference to the unpleasant scene where his townsfolk proceeded to show Jesus what they thought of his pretensions. Nor does Mark mention it. It may be asked—Why should the disciples tell the story at all, as it is not in Jesus's favor, as showing his bad repute in Nazareth? Simply because it was probably notorious that his own family rejected his claims, and it was necessary to make the best explanation possible as to why those who knew him best did not believe in him. Mark (iii. 21) shows his relatives going out to lay hold on him because they said he was 'beside himself.' He was going about abusing all the respectable part of the community, the Scribes and Pharisees, and others, calling people hypocrites, generations of vipers, and so on, and his relatives were scandalized at his conduct.

"And it was not only his fellow-townsmen who were unable to perceive his superiority, but his own family, his mother, brothers, and sisters, who are shown vainly endeavoring to get him to heed them; and look how this man treats his mother, the mother who bore him, who nursed him in his infancy, and cared for his childhood. 'While he was yet speaking to the multitude, behold, his mother and his brethren stood without, seeking to speak to him, and one said unto him: Behold, thy mother and thy brethren stand without seeking to speak to thee. But he answered and said unto them that told him, Who is my mother? and who are my brethren? And he stretched forth his hand towards his disciples and said: Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.' (Matt. xii. 46-50.)

"Were he the Son of God, would that position necessitate turning his back on his mother? Would it reflect on his divine dignity to show some

affection and consideration for her? And, as a human being like ourselves, what can be our estimate of a man like this who publicly repudiates his mother because, forsooth, his new claims required him, as he imagined, to discard any such common ties as those which bound him to the wife of the carpenter of Nazareth. Can we conceive any character less worthy of respect than this? And yet this is the man whom Christians, in blind, unreasoning faith, accept as divine. He turns his back on his mother and brethren, and, pointing to his followers, exclaims: 'Behold my mother and brethren,' adding as by way of excuse the hypocritical 'For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.' Is it not to do the will of God to honor one's father and mother? He could preach this, 'Honor thy father and mother,' on occasions; but what example does he himself afford here of obedience to the precept?"

BENIGNA VENA: *Essays, Literary and Personal.* By *Michael Monahan.* New York: Alban, 1904. Pp. 187. Price, \$2.50.

Michael Monahan, of Elizabeth, New Jersey, Editor of *The Papyrus*, and by his own inference hailing originally from the far-famed County of Cork, is not to be misjudged as an imitator of originality because his pretty miniature monthly bears a strong resemblance in its external appearance to the one issuing from the more conspicuous institution in West Aurora, N. Y., and because the responsibility of the elect of his contributors who form the Society of the Papyrites correspond to those of the widely advertised Society of Immortals. If his methods of distribution are not altogether his own, at least he thinks for himself, and for a long time we have read no more interesting and sympathetic essays on literary topics from a purely human standpoint than this collection of sketches, appropriately announced to be "in kindly vein." His subjects are taken from those of his literary favorites whom he considers too generally neglected or misunderstood, and they are collected from a wide range in nationality, temperament and subject-matter. They include Heinrich Heine who is the favorite poet of this poetry-loving Irishman, Guy de Maupassant, Charles Lamb, Dr. William Maginn and Father Prout, Claude Tillier, Henriette Renan, Byron and Poe, closing with comments on "Literary Folk" in general, as inspired by the portraits in a bookseller's catalogue, followed by a reverie in which the celebrities of Dickens are made to pass in review. A few of the essays are on other topics, religious and patriotic. The style is pleasing, informal and sincere, except in one or two instances where an attempt at quaintness tends to make the reader lose sight of the subject of the sketch in the shadow of the author's more conspicuous style. The book is attractively made and hence is a pleasure to the eye as well as to the appreciation.

THE FREEDOM OF AUTHORITY. *Essays in Apologetics* by *J. Macbride Sterrett, D. D.* New York: Macmillan, 1905. Pp. 319.

Before we enter into an exposition of this book we ought to say that the author is not only a professor of philosophy but also a devout Episcopalian, and the earnestness of his conviction is reflected in the pages of his book. He is a thinker of considerable ability, and of an uncommon depth of religious sentiment. His sentiment is not sentimental but it is boldly confronted with

criticism and rationalism. Yet Professor Sterrett does not side with Emerson who says: "Whoso would be a man must be a non-conformist."

How times have changed! Emerson deemed it necessary to assert his manhood by breaking away from others who would conform with the traditional church institutions and to-day it takes courage to be a conformist. However that may be, no reader will deny his sympathy with Professor Sterrett for his valiant defense of the position on which he takes his stand.

One can feel while perusing the several chapters of Professor Sterrett's book that it is the product of an intellectual and emotional problem which the author had to solve for his own satisfaction, and which he hopes will prove an uplift to his fellow workers in the field.

"He sends the volume forth with the hope that it may help liberate some fellow-men from bondage to a godless world-view, and lead some others from the capriciousness of individualism, into that objective service of God, which is perfect freedom."

After these comments it might appear that our author were a man of the old school cherishing blind faith and bowing before the authority of tradition. But such is not the case. He has adopted his views after a careful consideration of the situation. The book in hand presents his argument.

"Its fundamental object is to maintain the reasonableness of a man of modern culture frankly and earnestly worshiping in some form of 'authoritative religion'—in any form, rather than in no form."

Professor Sterrett's criticism is mainly directed against the purely mechanical conception of science which disregards devotion, art and all kindred needs of the human soul. Materialism has not solved the problem and the religious attitude in life is not only not objectionable but indispensable for our spiritual health. Says our author:

"Hence the persistent polemic against the 'mechanical view' of the universe. This merely mechanical interpretation of Nature and man and his institutions is a metaphysical perversion of the mechanical theory, properly used in science. It is not science, but the bad metaphysics of some men of science. It is the metaphysics of Naturalism and of rigid mechanical determinism, in which there can be no worthy place for the humanities. These essays seek a world-view in which art and religion and philosophy are seen to have valid functions for human weal. The merely scientific man, the man whose world-view is merely that of mechanical science—the undevout astronomer, or geologist,—is mad. Only the devout man is fully sane."

The sub-title of the book "*Essays on Apologetics*" is purposely chosen to indicate what the author offers, and that the reader should not expect a systematic apology of Christianity. There are eight chapters in the book treating of: I. The Freedom of Authority; II. Sabatier, Harnack and Loisy; III. Abbé Loisy; IV. The Historical Method; V. Ecclesiastical Impedimenta; VI. Ethics of Creed Conformity; VII. The Ground of Certitude in Religion; and VIII. The Ultimate Ground of Authority.

IN QUEST OF LIGHT. By *Goldwin Smith*. New York: Macmillan, 1906. Pp. 177.

We have watched Mr. Goldwin Smith's development for some years not without special interest, because he seems to be an exponent of public opinion,

and the present book is a collection of articles of his which have appeared from time to time, chiefly in the *New York Sun*.

Goldwin Smith is upon the whole a conservative thinker and yet he is found drifting away from the old mooring place of revealed religion. In the preface of the present book he declares: "Faith, which is an emotion, cannot supersede or contradict reason, though it may soar above sense. To know what remains to us of our traditional belief we must frankly resign that which, however cherished, the progress of science and learning has taken away."

The present booklet makes more concessions to advanced thought than any prior statement of his, and yet he is not willing to tear down and declares emphatically that "destruction will not be found to be the object of the writer." Among the topics discussed are such as "The Immortality of the Soul," discussed in four articles under the same heading, "Haeckel," "Easter," "Is Religion Worthless," "The Crimes of Christendom," "The Bible: Its Critics and its Defenders," "Is Christianity Dead or Dying?" "Telepathy," "Dr. Osler on Science and Immortality," "Doubt and its Fruits," "Religion and Morality," "Our Present Position."

He concludes his book with the request that the clergy should no longer be kept in bondage to tests, saying that: "It is surely in the interest of all who desire the truth that clerical thought and speech should be set free. . . . Nor is there any way of salvation for us but unwavering and untrammelled pursuit of truth."

COMPARATIVE RELIGION: ITS GENESIS AND GROWTH. By *Louis Henry Jordan*.
Edinburgh: T. & T. Clark, 1905. Pp. 668.

The author is a student who has concentrated his interest on comparative religion, and has practically devoted his life to it. "He surrendered his pastoral ties," as Principal Fairbairn says in an introduction, "wandered and dwelt in lands remote from his delightful Canadian home that he might with a freer and more unfettered mind pursue the studies which have taken shape in this book." It is not a discussion of comparative religion itself but a presentation of its genesis and growth as a science and so the author discusses in twelve chapters the following subjects: The Advent of a New Science, Its Distinctive Method, Its Aim and Scope, Its Tardy Genesis, Its Prophets and Pioneers, Its Founders and Masters, Its Several Schools, Its Auxiliary Sciences, Its Mental Emancipations, Its Tangible Achievements, Its Expanding Bibliography. The reader who would seek a discussion of comparative religion itself would be disappointed, but the appendices contain much material in incidental comments which will prove of general interest. They touch on such subjects as: Lord Kelvin on the Idea of Creative Power, The Origins of Judaism: Hammurabi and Moses, The Fellowship of Heretics, Germany's General Attitude Toward Comparative Religion, The Vitality of the "Parliament of Religions" Idea.

The book itself originated from a course of lectures held at the University of Chicago for the deliverance of which Rev. L. H. Jordan had been invited by President Harper. We will further mention that Principal Fairbairn of Mansfield College, Oxford, who writes an introduction to Mr. Jordan's book, is one of the leading personalities in English Church circles, and his Gifford lectures met with a marked success. It will be especially interesting to Americans to be reminded of the fact that he was the successor of Dr. Barrows in

the Haskell lectureship which provides that a man be selected each year to deliver a course of lectures in foreign countries, especially in India.

STOIC AND CHRISTIAN IN THE SECOND CENTURY. By *Leonard Alston*. New York: Longmans, Green & Co., 1906. Pp. 146.

Leonard Alston says in the first chapter: "Our task is to weigh against one another the last important Stoic who is not yet aware of the presence of the new religious force, and the Christian teachers contemporary with and antecedent to him—Christians living in a non-Christian world which, as yet, shows little sign of succumbing to their influence." He compares Marcus Aurelius with a number of Christian contemporaries, to wit: Barnabas, Clement, Hermas, Ignatius, Polycarp, Aristides, Justin Martyr, Tatian and Theophilus of Antioch.

He apparently ranges these Christians higher than the pagan emperor. We do not agree with him, for the emperor's philosophical faith was a grand religious conception, while all the Christian authors before enumerated are at best mediocre thinkers, and considering the status of Christianity of that age, we need not be surprised that a man in the position of Marcus Aurelius did not sympathize with it. In the last chapters our author refers to the first paragraph of the *Meditations* of Marcus Aurelius, in which he enumerates his indebtedness to several persons for different proficiencies. Mr. Alston says: "There is something almost pathetically effortful in the enumeration. How different in its comprehensiveness is the Christian's attitude toward Christ! The one elaborates, with difficulty, his perfect man out of many men; the other turns with absolute simplicity to a concrete ideal. The one attains his type by concentrated effort; the other sees his exemplar always before him, with no uncertain outlines, fixed and unchangeable, without rival or equal. Marcus Aurelius consciously copies, while the Christian is spiritually absorbed into, his ideal." The days of Marcus Aurelius are indeed very important for the historian and the similarities as well as the differences between Marcus Aurelius and Christian authors of that age are significant. An investigation of what they have in common would bring out the spirit of the age and we would discover that Marcus Aurelius was in the present acceptance of the word and according to the interpretation of modern theology, presumably nearer to Christianity than Barnabas, Clement, Hermes or Polycarp.

Dr. Carus expects to sail for Europe on February 13th on the "Baltic," of the White Star Line, due at Liverpool about February 22. Letters may reach him in the care of our London agents, Messrs. Kegan Paul, Trench, Trübner & Co., Paternoster House, Charing Cross Road, London, England. In March he may be reached by letters addressed in the care of Prof. A. von Rosthorn, University of Heidelberg, Heidelberg, Germany.